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Jainism not an Atheism

Those who believe in a creator sometimes look upon Jainism as an atheistic religion, but Jainism cannot properly be so called. Jainism does not deny the existence of God (P. matman.) God is described in Jain scriptures, but there is a difference between the description of God as given in these books and the description given in the religious books of other faiths. The chief difference is that while God is described in the books of some other faiths as being a creator and ruler, God is not so described in the Jain books. God, according to the Jain description, is an all-knowing and perfectly happy soul with infinite capacities of activity, a pure and perfect soul without any material body, a being that cannot perish or become degenerate.

To disbelieve in the existence of a thing is not the same as not attributing to that thing some particular quality. In believing in the existence of soul in a pure and perfect state Jainism cannot be classed with those who do not believe in the existence of soul different from the body or different from matter. Pure soul and God are in reality one and the same thing, and the final goal of any particular soul is to become pure and perfect ; in other words to become a God with all the attributes of divinity which, in the Jain faith, do not include creating and ruling.

Atheists properly speaking are those who deny the existence of soul and maintain that there is no such thing as

a soul distinct from matter, and assert that what people call soul is nothing but an outcome of a particular combination of atoms of matter, and that when that particular combination is impaired ; the soul becomes extinct.

According to Jainism every soul has existed from eternity; and from eternity souls have ever been merging from the ordinary embodied worldly condition into the pure condition, and will continue for all time to do so; but they never come down from this condition of Godhead to the condition of souls in the ordinary embodied states

From all eternity the ordinary soul has been indulging in false attachment and aversion to other things ; ignorant of its own nature, and by reason of this indulgence it is never at ease. Upon the abandonment of this attachment and aversion the soul becomes calm and tranquil, and when completely free from the influence of these unnatural activities the soul lives its natural life and becomes all-knowing, permanently happy, and immortal; in short it becomes a God. Thus Jainism does not deny the existence of God but it does deny that in Godhead there is the quality of creating and ruling other things and beings by punishment and reward.

Now let us see whether the qualities of creating and ruling can be attributed to Deity without impairing His other qualities, or whether attributing those qualities to the Deity involves contradictions and defects, without contributing to the virtuous conduct of man and to his salvation.

Those who believe God to be a creator can be divided chiefly into two classes, (1) those who regard three things as eternal, *viz.*,God, soul, and matter, saying that out of the two latter God makes the world; and (2) those who hold that only God is eternal and nothing else. This latter class may be again divided into (*a*) those who believe that God

created the world out of nothing, and (*b*) those who believe that God created the world out of himself.

With regard to first class, *viz.*, those who believe that God, matter, and souls are eternal and that God makes the world out of the matter and the souls, it is obvious that, given matter and souls with their attributes and conditions, they are quite sufficient by their mutual interaction, to make a world, and there is no need of any interference by a Deity.

Further, perfection and all-happiness must be attributed to Diety, and being thus perfect and happy he could not wish to create a world: for a desire to create a world would indicate a want in the Deity, and a want is not consistent with the idea of perfection. Thus by attributing creation to Deity the qualities of perfection and happiness are destroyed.

Further, it is admitted that ordinary living beings suffer pain and misery, and that salvation from these pains and miseries can be obtained by obeying the precepts of God as given to the world. But creating souls and bringing them into the pains and miseries of the world and then afterwards giving them precepts, by acting upon which, they can release themselves from these pains and miseries, is not an act of wisdom: for an omniscient and almighty being who should put a thing into an unsatisfactory condition and then give it rules for its betterment could not be called wise and benevolent.

Again, an omniscient being has no need of testing anybody or anything to see what it will do, and if it be said that God put souls into this world to see which of them would obtain salvation and which would not, then the omniscient quality of the Deity is destroyed.

Again, to attribute creation to Deity is not consistent with goodness, because with a perfectly good creator there would be no evil or impurity in his creation ; no worldly ruler desires bad actions to be committed in his country, but worldly rulers are not omniscient and omnipotent, and they cannot therefore prevent such action from being committed in their kingdoms; but Deity is to be considered as perfectly powerful and benevolent as well as omniscient, and therefore no evil deeds could be committed were Deity the creator of the world, for he would not give his creatures the power of committing such deeds.

The same is the case in relation to sorrow, pain, disease, and poverty. If it be said that pain and disease are the result of the evil deeds of those who suffer these things, then if Deity is regarded as the creator who gave people the power of doing evil deeds and afterwards punished them for exerting that power, such a Deity would lack the quality of goodness, for what would one think of even an earthly father who seeing his son about to commit some evil deed and being able to prevent him, took no action in the matter, but punished the son afterwards for his sin?

The next thing to be considered is the belief that God is the only eternal existence and that he created the world out of nothing or else out of himself.

With regard to the theory that God created the world out of nothing, is there any proof or argument that can be found to support this belief? Apparently not; for nature does not show us that this world came into existence out of nothing ; nature does not show us any single instance where something has come into existence out of nothing; everything that we see has had a previous state, and we never see anything that goes into absolutely nothing. Physical science has proved that something does not come out

of nothing and that a thing cannot be reduced to nothing. If God created the world out of nothing he could destroy it, and this implies that being can be converted into non-being; so that those who worship the kind of God that we are now considering worship a being who has the potentiality of becoming non-existent. But "being" and "non-being" are contradictory terms and cannot be converted into each other. Non-being cannot become being, nor *vice versa*, which is obvious to common-sense and to the intuition. Thus the theory that God has created the world out of nothing and can destroy it whenever he pleases is contrary to common-sense, contrary to the intuitive faculty, and contrary to scientific evidence and to natural law.

The next point is the theory that God is the only eternal existence and has created the world out of himself; that is to say, he himself has taken the shape of the world. If this theory be held, then the question arises how God, who is a pure and perfect being, could convert himsefl into this impure and imperfect world. Either the work of creating the world cannot be attributed to him, or else the germ of the impurity found in the world must have been in him from eternity. That is one difficulty. Another difficulty is the impossibility of an intelligent being becoming non-intelligent matter. In the world there is insentient matter as well as intelligent being, and sentient intelligent being could not function as the insentient and non-intelligent elements that there are in the world; so the theory that God and intelligent being, created the world by himself taking the shape of it including the non-intelligent parts is untenable.

Those who hold this theory of God being the only eternal existence and himself taking the shape of the world are, among others, the Vedantists of India. They hold

that God is pure intelligence and that when he created the world he associated himself with what appears to be and is called the non-intelligent. But here the question arises whether this non-intelligent element with which intelligent being became associated is a separate and different entity from God, or whether it is an attribute of God. If, it is a separate entity, then the theory of there being only one eternal thing is contradicted and dualism is accepted. If, on the other hand, it is an attribute of God, then this non-intelligent element must always have been with him and he cannot be regarded as pure intelligence but must always have the elements of non-intelligence and impurity in him In the Jain theory this association of the pure and perfect intelligence with the element of non-intelligence and impurity is acknowledged, but the difference is this that while the Vedantists hold that God associated himself at some particular time with this non-intelligent element and thus became the visible world, the Jains maintain that this pure intelligence and non-intelligent element in so far as they are at present intermingled have been intermingled with each other from eternity and are thus the cause of the visible world. Soul and matter in the ordinary living being are as a matter of fact actually intermingled but as they never became but always have been intermingled, the question of the cause of their so becoming does not arise, for there never was a time when those souls who are now intermingled were not so. The real nature of the soul itself is the same whether intermingled with matter or pure, but while it is combined with the non-intelligent element in the form of subtle material forces, these produce feelings of attachment and aversion ; and these passions, acting as the instrumental cause of good and bad unnatural actions, become the means

whereby new matter of a similar kind is attracted to and combined with the soul. This matter that is attracted to and combined with the soul becomes a kind of stored force which will at some time or other spring into activity and produce some kind of pleasure or pain to the soul. After having thus exhausted itself it falls away from the sould but, as just mentioned above, while it is operating it acts as the means whereby new matter of a similar kind is attracted and assimilated until the soul comes to know its own nature and recognizes these forces as foreign elements, when it ceases to identify itself with them, so that while they are exhausting themselves no fresh forces of a similar character are generated. Once all these foreign forces are removed from the soul it is pure, and never again becomes impure; it has reached Godhead.

So we have now seen that the quality of being creator and ruler cannot be attributed to Diety without detracting from other qualities essential to the idea of Deity. But there are some further considerations to be mentioned.

One great argument put forward in support of the belief that there must be a creator and ruler of the universe is the fact of system and order in the processes of nature, and also the fact of beauty, it being maintained that these are the evidence of intelligence. However, it is not correct to say that there are only beauty and order in the world, for there are also disorder and ugliness. If it be said that storms, earthquake, and disease are sent by God for some beneficial object that he has in view, then obviously this view is taken at the expense of either the quality of benevolence or the quality of omnipotence, for were God both benevolent and omnipotent, such injury and inconvenience would not be allowed to exist.

Further, it is too bold an assertion to say that the whole

phenomena of the world, including those of material substances such as chairs and tables, can be explained by only intelligence at their cause. An effect that is composed of both intelligence and non-intelligence cannot be said to arise from intelligence only. And, again, uniformity and regularity do not arise only from the action of intelligence, for an intelligent being is more likely to behave in an irregular way than is a non-intelligent substance such as a chair or a table, which will proceed according to its fixed nature until acted upon by some external cause.

According to Jainism the world is the effect of both intelligent and non-intelligent causes. The intelligent cause is of only one kind, while the non-intelligent causes are of five kinds. These six entities are the causes of the world, these six entities in their various conditions with their attributes and natures. The nature of the intelligent cause is to know; the five non-intelligent causes are matter, space, time, and two things which act respectively as the cause or means by which resting things rest and moving things move.

It is not maintained that these six causes created the world at some particular time ; they exist, always have and always will; and by their changing conditions and interaction cause the world to be what it is. There are always two causes in any event, namely, the *'upadana'* and the *nimitta,'* that is to say, the substantial cause and the instrumental cause; fire, for instance, would be the instrumental cause determining water to boil, water being the substantial cause of the event called " boiling." And each of the above named six substances or realties, namely, intelligent being, space, time, matter, and two others, is both substantial cause and instrumental cause, each acts upon the others and is itself acted upon by the others.

Each has the power of originating new states, destroying old ones, and keeping itself permanent. This power is called "*satta.*" It is not a seperate entity existing outside these six realities, it is a power inherent in them and inseparable from them. It is not an extra-cosmic, individual person creating and controlling the universe; it is an attribute of each of the six substances, not a being at all either intelligent or non-intelligent. Thus the power which creates and destroys things is not extra-cosmic outside the above named six realities the power is inherent in the things themselves, and is found in both the intelligent and in the non-intelligent realities. This power is not called God, in Jainism. That is the Jain position and it is throughly sound.

The next consideration is with regard to the belief in a creater contributing to the virtuous conduct of man and to his salvation. To worship a creater does not necessarily either contribute to virtuous conduct or lead to salvation, the final goal of life (*mokṣha*). There are five salient principles of virtuous conduct which are recognized by most religions,they are :—not to kill or hurt any living being, that is to say, to live and let alive ; not to tell falsehoods, that is to say, to be truthful; not to steal, but to be honest, not to commit adultery, but to control the sex passion; and finally detachment from wordly objects and sensual pleasures. Now the belief in a God who is regarded as creater leads men to think that God has created all things for man's use and so he indulges in the free use of such things as meat and wine. Such men do not act much upon the first, fourth, and fifth of the above principles and the violation of these often leads to the violation of the remaining two, truthfulness and honesty. Further, it is agreed by most religions that for the attain-

ment of salvation it is necessary to control the passions and desires, and to sever one's wordly connections, and people who believe God to be a creator argue that as God has given them these passions and desires, why should man try to suppress them, and having been sent into the world why should man try to sever his connection with it or live an unwordly life? So that, it is obvious that the worship of God as creator does not necessarily lead to a virtuous life or to salvation (moksha) Thus we have additional reason why the Jains do not attribute to Diety the quality of being a creator, but regard God as a pure and perfect being, omniscient, happy all-powerful, and eternal, who neither creates other things or beings, nor rewards nor punishes.

Another argument sometimes put forward by those who believe that the Deity is the creator, is with regard to punishment and reward ; it is said that in the world criminals and evil doers are not punished where there are no judges or magistrates, and that in the same way the soul could not be punished or rewarded after death for its good and evil actions unless there were a ruler of the universe. In answer to this it must be remembered in the first place that criminals are not always punished by a judge or a magistrate, but receive their punishment in some other way by getting killed by accidents, such as falling from a window when burglaring, or by getting diseased, etc.; and in the second place it must be remembered that judges and magistrates sometimes send to prison innocent persons while the real culprit gets off free. Thus it cannot be that one's punishment and reward come by judges and magistrates ; there must be some other cause. According to the Jain theory the cause of punishment and reward is what is called '*karma*.' It has the capacity at

its proper time of producing an effect upon the person who has generated it, and all such things as accidents so-called, disease, the actions of judges, etc., are only the instruments by which the effect is brought about, so that there is no possible need of any action by Deity, the reward or punishment following simply as effect from cause, that cause being, as already mentioned, what is called "*karma*." Karma is something quite real, but unintelligent, it is a subtle matter that is attracted and assimilated by reason of certain foreign elements in the person, such as delusion, lust, anger, pride, deceitfulness, and greed which themselves are other *karmas* in another aspect.

Again, it might be asked by some, if God is not our creator, if he does not reward or punish us, if he renders no service to mankind nor has anything to do with man's affairs, what then can be the use of worshipping Deity ? The answer to this is that by worshipping Deity as one worships heroes, by meditating upon the attributes, the same attributes tend to become manifest in us. It is a rule that man's thoughts take the tinge of the things towards which his thoughts are directed, and by thinking of the attributes of Deity, man's condition is improved and his spiritual nature is developed and he ultimately reaches the stage where he begins to realise that the attributes of Deity are also his attributes, attributes latent in man ; but that owing to wordly desires and aversions these divine qualities are obscured in man. So that while external Deity neither gives anything to anybody nor takes away anything from anybody, still the worship of Deity is a means whereby one's own spiritual nature can be developed, and it is therefore most beneficial to worship Deity in this sense.

There is another question that might be asked, namely, if God is not the creator and ruler of the universe and does

not do anything in the matter of its affairs, how then can Deity be said to be all-powerful ? There are tow considerations that may be made in answer to this question ; first, a king who has fought and conquered his enemies and is able to maintain himself from being further molested by them, is called powerful. There is no mightier foe for man than his own passions or lower-self, and he who has conquered his lower-self completely, in such a way that it can never again molest or trouble him, is the most powerful kind of man and he may be called all-powerful. The second consideration is the answer to the question, what in reality is power ? In reality whatever is the essential nature of a thing is its power. The essential nature of the soul is to know, to have unlimited knowledge, and that is its power. And as knowledge is power, in possessing infinite knowledge he possesses infinite power.

So we have seen that although Jainism does not regard Deity as creator and ruler of the universe, nevertheless Jainism acknowledges Deity and advocates worship. It has been shown that God cannot be regarded as creator without also being regarded as unwise or weak ; that the fact of there being system and order in the universe is not inconsistent with the Jain idea of Deity ; and that the belief in Deity as our creator not only is unnecessary for a virtuous and divine life, but that it positively feeds some of the baser passions, such as meat eating and wine drinking, and lust, on the ground that the creator sent these things for the use of his creatures. Thus in defining Deity Jainism does not include among the attributes the quality of being creator and ruler of the world.

Victory to JAINISM AND PEACE TO ALL.

THE SIX DRAVYAS OF THE JAINA PHILOSOPHY.

"Dravaya" is the real, anything that exists. It is translated by the word "*substance*." Before examining what six particular substances there are in the universe, we must first know about substance itself. And before dealing with either, we must show the use of doing so, otherwise it may appear to be a waste of time.

With regard to the use of considering the subject, the aim of life is happiness. In order to attain *happiness* we must know what to do ; and in order to know what to do to attain happiness, we must understand the Universe and man's place in it, that is to say, we must understand the six real substances that there are.

As the late *V. R. Gandhi* said in his *Chicago* lectures (see "*The Yoga Philosophy*," by B. F. Karbhari, Bombay), when rules of conduct are separated from physics and psychology, as they tend to be at present, especially in the West, such rules have no solidity and therefore no strength. "*Thou shalt do no murder.*" Why ? The theologian would say because that is the command of God. The materialist would say because that is the command of the ruling authority. But why should God and Sovereigns issue such commands ? There is no rational reply. Rules of conduct which are not based upon a rational demonstration of the universe, rest upon nothing but individual opinion and convenience, the "irregular whims and caprices of individuals and nations."

So the use of studying the " *six dravyas* " is that we may have a rational and solid foundation for rules of conduct to produce happiness which is the aim of life.

With regard to substance, the universe is the totality of realities. We classify such different things as ink, pens, and blottering paper, under one heading and call them "*stationery*" and again worm, tree, bird, angel, fish, man, God, are classified as living beings. Then again, such different things as stationery and living beings may be classified as substance. Substance is the one class in which all real things may be included, such as those just named, or anything else, a lump of clay, a brass band an ocean or a universe.

Substance then, is not something different from what we are all acquainted with. there is no such thing as mere substance which is not a particular stuff or thing, any more than stationery is mere stationery or living beings are mere living beings. stationery must be either ink, or blotting paper, or something particular, and living beings must be either men, or trees, or spirits, or some particular living being or beings; so too, substance must be some particular stuff or thing or being, clay, fish, fruit, criminals, armies, circuses, solar systems, steam, or a universe, or something.

We want a defination of substance, what is it? To define it, a characteristic must be mentioned which is true of every real thing or being, so that nothing real shall be left out; and the quality, or characteristic, must be one which is not found in any unreal thing, so that nothing unreal shall be included.

Substance is that in which the differences of time, space, and modifications inhere together. This will apply to anything real; teacups for instance, in spite of all the differences of time that the clay is in the form of a teacup,

the different spaces occupied by one teacup and another, and the different modifications, size, shape, etc., in spite of all these differences, still there is the mass of teacups, one thing, the whole mass of teacups is substace.

The same is true of anything, clocks, watches, solar systems, nebula, worlds, the universe, anything. The same is true of souls, in spite of all the different conscious beings that there are, still there is the mass,the mass of conscious beings is substance.

There are other definitions, however, from other points of view, namely :—substances is that which is the subject of qualities and modifications. Also substance is that in which there are origination, destruction, and permanence; i. e., origination of a new mode of manifestation, destruction of the old previous mode, and permanence of the substance; for instance, origination of a solar system, destruction of the nebula that it was previously, and the continued existence of the substance, permanence of the substance. And then from an ordinary practical point of view, substance is that which performs a special action, which is not performed by any other thing, but this would only apply to some particular substance thought of.

Any real thing, a lump of clay, all the teacups in the universe, a living being, anything, can be looked upon in four different ways as pure substance without thinking of the qualities and modifications, and so four definitions are given. But this is only possible in thought and not in actual fact.

The next thing is to know what particular substances there are. Substance is the one class in which everything real is included, and now we want to know the members of the class, what real things there are to include in this

one class, and so we get a classification of real things, a classification of substances, "the six dravyas."

The Jain philosophy recognises *six kinds of substances*, their names are as follows :—

1. *Dharmastikaya.*
2. *Adharmastikaya.*
3. *Akashastikaya.*
4. *Pudgalastikaya.*
5. *Jivastikaya.*
6. *Kala.*

DHARMASTIKAYA is that substance which is the accompanying cause of the motion of moving things and beings. The accompanying cause is necessary for the motion, without the accompanying cause there could not be any motion Vibration would be explained by this substance.

ADHARMASTIKAYA is the accompanying cause of the stationary states of things and beings that are not moving or that are resting in the sense of not moving

AKASHASTIKAYA is that substance which acts as a receptacle of all other substances, and this is not a kind of thing that needs to be contained. It may be called space

PUDGALASTIKAYA is that substance the nature of which is such that its qualities, colour, etc., increase and decrease. Here the real substance is the atom, but not in the Theosophical sense: the real substance is the ultimate, indivisible atom. Matter in all forms is made up of atoms, but the atom is not made up of other units, is not a mixture of other

things. The atom is minute ; it is permanent ; it has no "*pradeshas*" (indivisible inseparable parts).

JIVASTIKAYA is that substance whose charcteristic is "*chetana*" (sentience, conciousness, awareness, knowledge).

Each of the above five real things is a collection of indivisible inseparable parts (Astikaya).

KALA time. It is only called a substance for a matter of convenience, it is only figuratively a substance. Really, time is the modification, and a particular modification only; it is that modification which enables us to know the oldness or newness, the anteriority, or posteriority of a thing or being. And especially this modification is common to all the five substances, while it is very difficult to find other modifications that are common to all substances. Time is the duration of the states of substances ; it is only by attribution a substance, from the practical point of view.* It is not made up of "*pradeshas*."

* NOTE.—This definition is from the Vyvahara or practical point of view. From the Nischaya, or *real* point of view, Kâla is a substance, like Dharma, and Adharma ; it is this substance, which is the cause of Time. Why should things change at all, why any newness, or oldness, why a succession of events, at all. Th's is all due to the substance called Kâla, Time absolute. It is a positive substance, which occasssions all change, and which brings about the idea of time to us It is of course invisible ; but the kevalajnanin, the Arhat, the Adept with complete perfect wisdom, actually realizes Time, with its infinite atoms covering the whole infinity of space, and bringing about all changes in space.

—*Editor.*

PRADESHAS.

(Indivisible, inseprable parts).

The indivisible parts of a substance are called "pradeshas;" they are thought only in imagination. In any particular soul there are innumerable *pradeshas* ; and any particular *dravaya* has many *pradeshas* (the atom has no *pradeshas*). In every *pradeshas* there are infinite capa cities of performing common action, of performing a common action in innumerable ways, of acting together in innumerable ways. *"Capacity"* refers to the future ; capacities are future modifications.

GUNA-PARYAYA.

Guna means the quality. *Paryaya* means the modification.

For instance, matter has colour, colour is the quality or guna ; any particular matter has a particular colour, the particular colour (red, for instance) is the modification or *paryaya* of the quality.

The particular mark which would stay all the time with the substance is quality; the temporary state is the modification.

The modifications suceed each other, the quality is permanent. In the changing states of knowledge, for instance, there is the permanent capacity to know.

There is only a distinction between *guna* and *parayaya* and not a real difference. Distinction means that it is separable only in thought ; difference means a real fact of difference.

Having qualities and modifications is the characteristic of substance. Red is a modification, not a quality. A chair is a modification of matter; a horse is a modification of "*jiva*" (living being).

NATURES.

As mentioned on page 48 any real thing, a lump of clay, a man, a town, a continent, a planet, or a universe, anything, can be looked upon as pure substance; and thus regarding it four definitions have been given, definitions which include any real substance, and which do not include anything that is not real substance (except time which is figuratively called a substance.)*

If, however, we take for consideration any one of the five real substances mentioned on page 48; matter, for instance, it may be looked upon in a general way, or in a particular way; that is to say, the natures that it has in common with living beings, space, and those two ethers may be regarded, or the natures that are peculiar to it, and which living beings, space, and those two ethers do not have may be regarded. Thus when regarding any one of the five real substances there are its common natures and its particular natures. And obviously this does not apply if everything in the universe is lumped together in mind and thought of as one mass, because then there is no other substance to compare it with.

To omniscience any one thing has infinite common natures, and infinite particular natures. Of the common natures the following primary ones are mentioned :—

1. *Existence (Astitva).*
2. The fact of being the subject of qualities and modifications.

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* Figuratively to the common mind. To the Arhat, the omniscient, Kâla (time) is a veritable, positive substance, the cause of all change in the universe.

—*Editor.*

3. The fact of performing special specific functions ; *i.e.*, the fact of being a substance.
4. Knowableness. Substances can be known by souls, and this particular point of Jainism differentiates it from Kant's philosophy (that the thing in itself cannot be known).
5. The fact of being the subject of the capacity of originating modifications, destroying old modifications, and of keeping itself permanent ; *i.e.*, the fact of having origination, destruction and permanence.

In addition to the above primary general natures, the following secondary general natures are mentioned ; they are common to all the five real substances, matter, etc. :—

1. Existence (*Astitva*).
2. *Non-existence ; that is to say, the non-existence of other things in the one thing under consideration ; in matter, for instance, there is the non-existence of space.*
3. *Permanence.*
4. *Change.*
5. *Unity, the fact of being one.*
6. *Plurality, the fact of being many.*
7. *Separateness.*
8. *Unitedness, the fact of being part of,*

And there are infinite others.

Of the particular natures, consciousness is a particular nature of living beings, and is non-existent in matter ; matter never becomes conscious ; the same is true of space, time and those two ethers, consciousness is absent in them, is not a nature common to them.

Tangibility, taste, smell, and visibility are particular natures of matter ; those two ethers, space, time, and living

beings (souls) are not tangible or visible ; that which is visible in men, animals, plants, etc., is not the living being but the matter of which the bodies are composed. Spirit, which is the same as soul, never becomes tangible or visible ; but the signs of its existence are visible. You cannot touch or see another man's knowledge, or his belief, his feelings, or choices, or any of the psychological qualities the soul has as its factors, qualities which are not resolvable, are not separable in the individual, but which are ever changing their modifications; knowledge of the present is continually changing into knowledge of the past and knowledge of (or belief about) the future is continually changing into present knowledge,—knowledge of the future is quite possible ; for instance, we know on Monday that to-morrow will be Tuesday; and on Tuesday the knowledge has changed and we know that it is (not that it *will be*) Tuesday ; there is a difference in the quality.

The fact of containing is a particular nature of space;—and space is not the kind of thing that needs to be contained itself.

So we see that in thinking of any one particular real substance, matter for instance, there are its common natures and there are its particular natures ; it is not possible for a substance to have nothing but common natures ; it must also have particular ones.

With reference to spirit, just as matter is a mass of individual atoms so '*jiva*' (that which is conscious) is a mass of individual living beings, each having its own identity. Each soul is different from every other one soul never becomes another or absorbed into another. Each soul is a conglomerate of qualities. Each atom (or whatever name one uses for the ultimate unit of matter) too is a conglomerate of qualities and is not made

up of other things, and so too a soul is not made up of other things. The peculiar characteristic, consciousness, cannot be destroyed it can be obscured ; the individual can but exist, he must exist in some condition or other, he has this general nature in common with all things, to exist is his very nature ; so the consideration is not how to keep ourselves in existence but to keep ourselves in a desired condition. What is an ideal condition ? Happiness is universally regarded as the ideal condition.

So whatever real thing we take to talk about, it will consist of one, or more, of these six real things, matter, spirit, space, those two ethers and figuratively time, and may be regarded simply as a real thing, a lump of clay, a brass band, a nebula, a universe, anything.

Suppose we think of a band, it is a reality, one real thing ; and each of those four definitions will apply to it. In this way of regarding it, a band is not more than one thing. So too a man, or a cat, or a tree is one thing, one living being, not two.

Now, although a band is one thing, obviously some parts are living beings and some parts are inanimate. So a band, although it may be regarded as one band, is nevertheless viewable as a duality ; a band is something, and also it is some things namely :—things anmiate and things inanimate, men and instruments.

In the case of a band this composite nature is very palpable. In the case of a man, however, who also is composite, it is not so palpable. Man is composed of body and soul, matter and spirit ; so, although a man is one man, he is two substances, *viz* .—the conscious substance, and the visible substance, combined.

To sum up, we go on unifying things until we have unified everything in the universe. Just as we unify such

dissimilar things as ink, pens, and blotting paper, into stationery, and such different BEINGS as worm, angel, tree, man, into living beings, so we finally unify all real things, stationery, living beings, oceans, planets, solar systems, nebulœ, space, universe, into one category which we call substance.

Substance, then is a class, just as fish, for instance, is a class ; and just as there are different kinds of fish so there are different kinds of substance. Consequently in taking some one thing for consideration, such for instance as a brass band, it may include more than one kind of substance ; so too in speaking of man we are speaking of more than one kind of substance. As soon as man understands that he is composed of two things sentient substance and insentient substance, most of which latter goes into the grave at death, and which is not the conscious individual at all, he begins to part company with all that isn't himself, to detach himself from all that isn't himself.

In proportion, as he does this his life becomes a right life; what he does will be right; his doings will be those very activities that are called moral, his life will not be mere obedience to commands that are but irregular whims and caprices of individuals and nations; his conduct will be based upon a rational understanding of the universe and will have some solidity and strength.

Thus we see the use of thinking about the *six dravayas. Moral and spiritual conduct is the natural life of the soul Cruelty, untruthfulness, dishonesty, greed, fear, ignorance, pain, weakness, are all unnatural, they are the death of the soul, due to moral uncleanliness.*

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